



# Hostia

*Bulletin of the Eucharistic Crusade for Children in Great Britain & Ireland*



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**March 2022**

**Month of  
Saint Joseph**

*For young people  
to answer  
if God calls them*

*The  
Saint  
of  
the  
month*

## Saint Clement Mary Hofbauer Redemptorist Priest, Confessor (1751-1821)



**B**orn in 1751, the youngest of twelve children, Clement was six years old when his father died. His great desire was to become a priest, but since his family was unable to give him the necessary education, he became a baker's assistant, devoting all his spare time to study. He was a servant in the Premonstratensian monastery of Bruck from 1771 to 1775, then lived for some time as a hermit. He made three pilgrimages to Rome, and during the third, accompanied by a good friend, he entered with the same friend the Redemptorist novitiate at San Giuliano. The two were professed in 1785 and ordained a few days later.

The two priests were sent in the same year to found a house north of the Alps, and Saint Alphonsus, Founder of the Redemptorist Order, prophesied their success. They were granted a church in Warsaw by King Stanislaus Poniatowski, and laboured under incredible difficulties from 1786 to 1808.

A larger church was also reserved for them, where daily instructions were given for non-Catholics. Saint Clement also founded in Warsaw an orphanage and a school for boys. His great friend, Thaddeus Habul, died in 1807; the following year four houses founded by Saint Clement were suppressed and the Redemptorists expelled from the Grand Duchy.

Saint Clement went with one companion to Vienna, where for the last twelve years of his life he acted as chaplain and director at an Ursuline convent. There he exercised a veritable apostolate among all classes in the capital. He devoted himself in a special way to the conversion and formation of young men. When he died in 1821, Pius VII said Religion in Austria has lost its chief support. He was canonised on 20<sup>th</sup> May 1909 by Pope Pius X

**Saint Clement Mary Hofbauer's feastday  
is on 15<sup>th</sup> March**

## FROM THE CHAPLAIN

Dear Crusaders and Friends,

**W**e are asking you this month of March to pray that young people try to discern what God wants of them in their life. What could God call young people to? Young people are those who are in the time of life when they must make decisions of how they are going to spend their lives. This could be to commit to a life in marriage by founding a family as we explained last month. Marriage is the most common state of life for people. But it might be that God's Will for certain young people is for them to enter into the special state called the religious life.

Religious life is the state where someone is consecrated to the service of God. People in this state have a greater dedication to God, although we are all called to be living fully for God. We all must direct and submit everything to God, whether in religious life or in marriage. So, that dedication to God applies to family life too. However, religious life is a call to a greater perfection so that the fruits of that work may benefit more people.

There are two different states of the practice of greater perfection and fuller dedication to God that one may be called to. One is the call to the priesthood and the other one to the religious life. God calls some men to become priests. Priests are called the religious of God and their call is part of



the mission Our Lord expressed by sending His Apostles to preach the Kingdom of Heaven to the whole world. Part of this mission is for the priest to care for people by giving them the life of God in their souls. This is done by preaching the Faith and then administering Baptism and the other Sacraments in obedience of Our Lord's command when He ascended into Heaven. In addition and also by Our Lord's command, priests offer the Holy Sacrifice of the Mass as the source of all graces of sanctification of souls.

Then there is what we commonly call the religious life. In this life, religious Brothers and religious Sisters (or Nuns) are taking vows to practise the 3 evangelical counsels of the Gospel. These evangelical counsels are poverty, purity, and obedience. Religious people dedicate their lives to pray and work with the aim of practising these counsels for a greater personal sanctification. By sanctifying themselves in this state of life, they are gaining merits that God may then use for the benefit of souls that need others to sacrifice themselves for their conversion and/or perseverance.

God calls some people to the priesthood or the religious life at all times, but in order to hear the call one must listen. This means that one must honestly wonder and discern whether he or she is not called to that life. Many miss the call because they do not listen, or are not helped to discern properly what they should do according to God's Will. So, we shall pray this month that more people may listen and are inspired to follow the call from God by answering generously to it.

God bless you all.

Father Vianney Vandendaele +  
Chaplain of EC  
in Great Britain & Ireland

## POPE ST. PIUS X

By F. A. Forbes



### PIUS X AND THE PRIESTHOOD — 3

The reform of the Roman Curia was another undertaking, which did much to simplify the government of the Church. The various Roman Congregations were founded by Sixtus V to study questions submitted to the decision of the pope and to deal with any legal questions that might arise; and as persons of experience and mature judgement alone should deal with these matters, various committees were formed, each of which attended to its own particular branch of business. But the organisation of the different congregations needed to be adapted to the requirements of the present day. Pius X, with the practical spirit he showed in all his undertakings, completely remodelled the curia, fixing the number of congregations at thirteen, and defining clearly the work of each.



The purchase of the Palazzo Mariscotti, assigned to the Cardinal Vicar of Rome, enabled Pius X to carry out another long-cherished plan, for the thorough reform of his own diocese, inadequate in its organisation to the needs of the present day. Want of space, which had been the chief difficulty in the way of reorganisation, having been thus supplied for, the necessary reforms were at once set on foot. In many other important matters the needs of modern times called for the simplification and amendment of methods that had become out of date. The reform and codification of canon law was another laborious work carried on by the pope for eleven years, and brought to a conclusion

under his successor Benedict XV.

With affectionate interest the pope watched the progress of Catholicism in England. "If there is any Church in the whole Christian world," he wrote in January 1912, on the occasion of the founding of the two new ecclesiastical provinces of Birmingham and Liverpool, "which merits the special care and forethought of the Apostolic See, it is certainly the Church of the English, which, happily founded among the Britons by St. Eleutherius and still more happily established through apostolic men by Gregory the Great, was subsequently made famous by the numbers of its children distinguished by the holiness of their lives or by the martyr's death courageously suffered for Christ."

It is with the greatest pleasure that I greet you, my dear children of Great Britain," he said at an audience given to four hundred English pilgrims presented to him by Cardinal Bourne, Archbishop of Westminster, "worthy descendants of your Catholic forefathers who during ten centuries remained constantly faithful to the Church and the Holy See, and who by the purity of their faith and by personal holiness gave many saints to God. And although through the blind passion of an unworthy king your country fell into schism, the Faith is still alive in her midst, for are you not the children of those valiant Christians... who gave their lives for the truth, and won for Great Britain her title of the Island of Saints?"

The beatification of Joan of Arc in April 1909 was one more token of the pope's love of another country that had given so much for God, and the presence in Rome of forty thousand of her children was a further proof of her true spirit. And when, borne in the *sedia gestatoria* through the crowd, the Holy Father, leaning forward, lifted the fold of the French flag that had been lowered at his passage and reverently kissed it, the enthusiasm knew no bounds. That flag had stood for much that was not noble; the memory of its origin was still in

the minds of many. But by that kiss it was consecrated for ever.

Monsignor Blanc, a Marist missionary in Oceania, wrote thus to his clergy after an audience with Pius X: "My attention was completely captivated by his expression and his eyes. I could not tell you what the room was like nor what the Holy Father wore; I could see nothing but those eyes, and the light of them I shall never forget. He made me sit beside him, and I spoke of our people, our natives, the country that I love. If the life of the missionary is sometimes hard, let us remember that the pope has said 'the missions are my great consolation.' He was full of interest in all I had to tell him of your work, your zeal and your devotedness. I spoke of our schools and he was delighted. 'Tell them to devote themselves there without counting the cost,' he said: 'it is the most important thing of all.' With touching graciousness and cordiality he gave his blessing to you, to our people, to all for whom I asked it."

"You cannot go near him without loving him," said another priest, "his kindness and sweetness are irresistible." Father Boevey Crawley, a South American priest and an ardent apostle of devotion to the Sacred Heart of Jesus, went to Rome to obtain the pope's blessing on his mission. His story was a strange one. Attacked while quite young by a serious form of heart disease, he was sent to Paris to consult a specialist. The American doctors had told him that he had but a few months to live; the Paris specialist confirmed their verdict. Father Crawley had an overwhelming devotion to the Sacred Heart and to Saint Margaret Mary. He went straight to Paray-le-Monial to ask through her intercession the grace of a holy death. Scarcely had he knelt in the chapel when he felt himself shaken from head to foot. He was cured. That night while kneeling in prayer before the Blessed Sacrament he received a divine intimation that he was to go forth and conquer the world, family by family, to love the Sacred Heart. To preach love was henceforward to be his mission, for what is devotion to the Sacred Heart but love of the love of Christ? The conversion of his father, who was a Protestant, was the first fruit of his apostolate.

Kneeling at the pope's feet, he told him the story of his life, asking permission to begin

the work to which he was called. Pius listened with the deepest interest. Then, "No, my son," he said, "I do not give you permission."

Father Crawley looked up at him in consternation; the pope's eyes were shining, and there was a little smile lurking in the corners of his mouth. "But, Holy Father..." pleaded the priest.

"No," repeated the pope, "I do not give you permission."—"I do not give you permission," he said again. "I order you to do it. You hear? I am the pope, and I command it. It is a splendid work; let your whole life be consecrated to it."



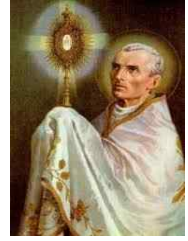
"He had the greatest heart that it was possible for a human being to have," was said of Pius X, not once but many times. Even for treachery he had no condemnation. A betrayal of trust which had affected him deeply came to his knowledge after the death of the culprit. Folding his hands he prayed silently for the departed soul. "He is dead," he said gently, "may he rest in peace." He met with a sad smile an indignant accusation of treachery against one who was still living, an accusation which could not be denied. "Traitor is a hard word," he said, "let us say that he is a man of many skins—like an onion..."

One more picture drawn from life. A young priest, tortured by doubts, knelt shaken with sobs at the pope's feet. The white figure bent compassionately over the kneeling man, the strong and gentle hands of the Holy Father held the head of the suppliant closely to his heart. "Faith, faith, faith," repeated the ringing voice over and over again, "Faith, my son, must be your place of refuge."

*More next month.*



## EUCCHARISTIC DEVOTION



### The Family Feast

*Pater... panem nostrum quotidianum da nobis hodie.*  
 Father... give us this day our daily bread. (Luke 11:2,3)

**W**e have a Father in Heaven, and we address this prayer for bread directly to Him. But Our Lord Jesus Christ has begotten us to the life of grace, to the supernatural life, and has thereby merited the title of Father. Our heavenly Father lives in Heaven; Jesus lives in this church. He is our Father on earth, and He wants to fulfil all the duties of a good father towards His children.

A father lives with his family. He is the centre and pivot of it. All its members are under his protection and act under his orders. He is the leader, the head of the family. He has supreme authority, even over the mother, who represents what there must be of tenderness in the direction of the family.

Now, Jesus Christ, our Father, owns a home, which is the Church. You are His family, His privileged family. In a family some of the children work for strangers, and others with their father, under his eyes: you are these happy children. Ah! Without Our Lord, Who is your Father, this home, which has such an atmosphere of piety and presents such a fine idea of a family, would be nothing but a prison-house, or a workshop for girls bowed down beneath a joyless labour. It would lack the centre, the source of love, which is the tabernacle of this chapel.

While you are working, think often of this good Father Who is always present among you, protecting you and looking down on you with kindness; for kindness is the great quality of this Divine Father. He cannot refuse you anything. This good Father will always welcome you and always remain with you. Your parents are dead; they left you nothing but regrets and tears for the rest of your life. But Jesus does not die, and He will never abandon you.

You are most worthy of esteem, to be sure, since you received Baptism and are children of the Church. Well, see what notice the world takes of you. Does it even know that you are here? Does it trouble itself about your needs? But Our Lord inspired some souls, who are devoted to Him, to gather you together in this house. He has pitched His tent in the midst of you so that you might see Him at all times. The more helpless and forgotten you are, the more He loves you. You hear His words, not indeed words that strike the ear but that touch the heart and give it peace and joy. If you have faith in these things, if you understand your happiness, hold on to it at the cost of any sacrifice; here you have, for yourself and as your own, Jesus, for Whom no substitution can be found.



A father feeds his children. He works unremittingly and wears himself out providing them with daily bread. Our Lord feeds you with the Bread of life. He earned this good Bread for it with His death: this Bread is His very Self, His adorable Flesh and Blood. A father who gives his very self to his children! In what family has such a marvel of devotedness ever been seen?

Ah! Our Lord does not want His children to owe their bread to anyone but Himself! No, no! Neither Angels nor Saints will give you the bread you need! Jesus alone sowed the wheat from which that bread is made. He baked it in the fire of suffering. He Himself offers it to you. See what a loving Father He is! On the eve of His death He had His

small family with Him, the beginning of the large family He has now. At the Last Supper He gave this heavenly Bread to each one of His children and promised them that to the end of time all His children would have this Bread to eat. How delicious indeed is this Bread! It has "in it all that is delicious." It is God Himself, God, the Bread of orphans. It does not nourish the body, it is true; but it fills the soul with grace and love. It enriches the soul and gives it the strength to repel its enemies, to perform good works, and to grow up for Heaven.

And with what kind-heartedness He gives it to us! We must work much to earn the bread of the body; we must pay for it. But this Bread cannot be paid for; it exceeds all cost. Our Lord gives it. All He requires is that we have a pure heart and the life of grace in us. Prepare yourselves therefore to receive it often, and for that, be pure. The purer you are, the more fruit you will gather from it and the more delicious you will find it.

Come and eat of this good Bread. Our Lord is glad to have you come and ask Him for it, just as a father is happy to know that his children will not lack bread.

Lastly, a father ought now and then treat his children to days of special rejoicings and amusement. They are a necessity in a family. They tighten the bonds of affection; on such days, children get together, see one another, and unbosom themselves freely. How beautiful and sacred are those family feast days when all the children are gathered joyfully around their father! And how beneficent they are! The children prepare themselves for them long in advance. They get ready their little speech and prepare some surprise for their father, a small gift or a beautiful bouquet.

Our Lord also has family feast days. There are, in the first place, the feasts of the Church, days on which you do not work. Then there are some of a more intimate nature, for you alone, like the Forty Hours, the real feast of the heart. Do you not see how beautiful everything is, how everything is music and joy around your good Father, Who is seated on His throne of love? You have undoubtedly prepared your little speech, and you are given nothing other to do than to gather around your good Father. All these beautiful lights, these lovely flowers are the fruit of your labour, the gift of your hearts. And Jesus is there, happy, His hands open and filled with graces for you.

During these days, therefore, all your thoughts and all your actions must be for Him.

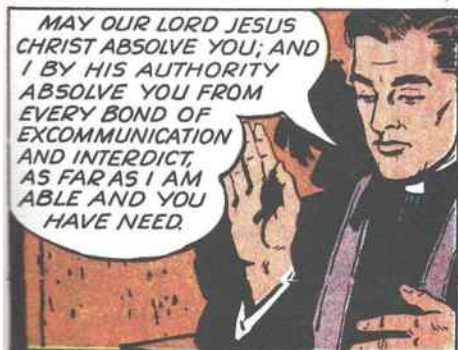
And when your turn comes to go to adoration, give Him your little speech. Be sure to draw it from your own heart; do not borrow it from strangers. Talk to Him in your own way; He will answer you. And listen well to what He will say to your heart.

Offer Him a few good desires as your bouquet of choice flowers. Then make some act of virtue and offer Him some little sacrifices as a present.

All this is most real. These are the relations you ought to have with Our Lord. Are you not His family? Spend all days, not only Sundays and holy days, well. He is all yours. Gaze at Him and listen to Him attentively. He will shower you with His graces during life and one day He will unite you to the large family of the Blessed in Heaven.



## THE SACRAMENTS



GOD WILL NOT FORGIVE YOUR SINS UNLESS YOU ARE SORRY YOU HAVE COMMITTED THEM.

THIS SORROW IS CALLED  
**CONTRITION**

CONTRITION FOR SINS:

— DOES NOT MEAN:

YOU HAVE TO LOOK SAD,  
YOU HAVE TO SOUND  
SORROWFUL.  
YOU HAVE TO CRY.

— DOES MEAN:

YOU DON'T LIKE THE SIN,  
YOU REALIZE IT WAS BAD  
TO SIN,  
YOU ARE GOING TO TRY  
YOUR BEST NEVER TO  
COMMIT THE SIN AGAIN,  
YOU ARE GOING TO MAKE UP  
FOR ANY EVIL YOU DID.

— IS PERFECT:

WHEN YOU ARE SORRY  
BECAUSE SINS OFFEND  
GOD AND YOU LOVE HIM.

— IS IMPERFECT:

WHEN YOU ARE SORRY  
MERELY BECAUSE SIN IS  
BAD AND GOD PUNISHES  
IT.

YOU SHOULD ALWAYS  
TRY TO HAVE PER-  
FECT CONTRITION.





THIS IS THE MOMENT WHEN GRACE DRIVES SIN FROM THE SOUL.



JOHN HAS NOW RECEIVED THE SACRAMENT OF PENANCE. HIS SINS ARE FORGIVEN. HE HAS A FRESH START.

**THE SACRAMENT OF PENANCE**

1. BRINGS A PERSON BACK INTO THE SUPERNATURAL LIFE OF GRACE, IF HE HAS LOST THAT STATE OF GRACE BY MORTAL SIN.
2. TAKES AWAY ALL SINS FOR WHICH A PERSON IS TRULY SORRY.
3. TAKES AWAY SOME OF THE PUNISHMENT DUE TO SIN.
4. HELPS A PERSON TO AVOID FUTURE SINS.
5. GIVES A PERSON BACK ALL HIS SPIRITUAL TREASURE, IF THAT TREASURE WAS LOST BY MORTAL SIN.
6. GIVES AN INCREASE OF SANCTIFYING GRACE IF THE PERSON IS ALREADY IN THE STATE OF GRACE.

## THE OLD TESTAMENT

### David loves Saul (I Kings 18-24)



**S**aul had turned against David owing to his popularity with the people of Israel, who admired him as a man of valour. Saul's son Jonathan also loved David and they made a covenant together and Jonathan's soul was knit with David's soul and they loved each other exceedingly.

Saul knew that if he killed David, it would disturb his servants, the people of Israel, and Jonathan, since they all loved David. So instead of soiling his own hands he said within himself, "Let not my hand be upon him, but let the hands of the Philistines be upon him." Saul said he would make David his son-in-law by offering him his younger daughter, Michol, on condition he would kill two hundred Philistines in battle and bring proof of this deed. He indeed married Michol as his first wife, but later Saul took her from him and gave her to another man.



Saul spoke to Jonathan his son and to his servants, that they should kill David. But Jonathan loved David exceedingly and told David to hide in a secret place and he would speak to his father good words of David in David's hearing. And Saul was appeased and swore that David would not be

slain. David went out to war against the Philistines and when he returned he played again before Saul. It was on this first occasion that Saul, with a spear attempted to nail David to the wall, but David

escaped. Saul sent guards to David's house but his wife Michol warned David and she let him down by a window and he escaped. On other occasions David was again reconciled to Saul, only having to flee again when Saul's mood changed.



Saul pursued David and his men into the wilderness, determined to take his life. At one time David was hiding with a few men in a great cave near the Dead Sea. They were far back in the darkness of the cave, when they saw Saul come into the cave alone and lie down to sleep.

Then David went towards Saul very quietly with a sword in his hand. His men thought he would kill Saul, but instead he only cut off part of Saul's long robe. As Saul left the cave, David called out from a distance, "My Lord the king! See this piece of your robe I have cut off? Could I not have killed you? Truly I will not lay my hand against the Lord's anointed." And Saul said to David, "Thou art more just than I: for thou hast done good to me, and I have rewarded thee with evil." And he wept.

While Saul was hunting David to kill him, anyone who helped David would be sure to fall foul of Saul. Thus, David came to Achimelech the priest at Nob. The priest believing David was on the business of the king gave him bread. David also took the sword of Goliath which was at this monastery. Now a certain man of the servants of Saul was there that day, and his name was Doeg, the chief of Saul's herdsmen. He gave an account of the encounter to Saul and it cost the lives of Achimelech, his family, and eighty of the clergy and their families, both men and women, children and sucklings, ox and ass, and sheep. All these were slaughtered with the edge of the sword.

## THE VIRTUE OF PATIENCE

### PATIENCE AND IMPATIENCE

#### On Physical Impatience



**P**hysical impatience is that involuntary feeling of irritation which is aroused in us by some external and physical cause. We are looking for something and cannot find it. We are trying to fix our thoughts, and some distracting noise renders it impossible. We are trying to compose ourselves to sleep, and some troublesome neighbour wakes us up just as slumber was creeping over us. On account of all such impatience we should humble ourselves, as being a sign of faults indulged in the past, not of present sin.

This sort of physical impatience anticipating our reason is very often the result of impatience, pride, self-will long indulged. The ghost of past sins reappearing to remind us of what we have forgotten and to keep us humble. Not always, for St Teresa tells us that owing to ill-health and desolation, she had the greatest difficulty in remaining calm and gentle and in resisting the impulse to speak sharply and disagreeably. But as a general rule, such physical impatience may be taken, at all events while we are in good health, as a mark of pride not completely subdued, and of self-will that has not fully learned to submit.



How are we to be rid of physical impatience? Chiefly by schooling ourselves to endure by bearing willingly even what we could avoid; by waiting long before we knock again, if our first signal produces no effect; by checking the word of complaint or gesture indicative of our suffering. Such little efforts at self-mastery are very pleasing to God; they often cost us a good deal. They may be concerned with trifles, but the victory over ourselves is no trifle. Learn then to seek to overcome the first movements of physical impatience.

## HOLY SOULS CORNER Confidence in the Mercy of Jesus

There are many actions we can take in life to prepare us for the judgement of Our Lord at our death. They are well-known and include being faithful to our Catholic duties, mortification, alms giving, prayer, and so on. But perhaps after a life in which we have been faithful, but also, like most people, guilty of sins and transgressions, we may approach death with a certain apprehension of what will befall us. The fear of death, especially for older people is not uncommon.

St. Francis de Sales avowed that if he considered his misery only, he deserved hell; but full of humble confidence in the mercy of God and the merits of Jesus Christ, he firmly hoped to share in the happiness of the elect. “We must,” he said again, “die between two pillars; the one, of the humble confession that we merit nothing but hell; the other, of an entire confidence that God, in His mercy, will give us Paradise.” Having one day met a gentleman who was filled with excessive fear of the judgements of God, he said to him, “He who has a true desire to serve God and avoid sin, must in nowise allow himself to be tormented by the thought of death and judgement. If they are to be feared, it is not with that fear which dejects and depresses the vigour of the soul; but a fear tempered with confidence, and therefore salutary. Hope in God: who hopes in Him shall never be confounded.”



We read in the Life of St. Philip Neri, that having gone one day to the Convent of St. Martha in Rome, one of the Religious, named Scholastica, desired to speak to him in private. This lady had been tormented for a long time with a thought of despair; which she had not dared to make known to anyone; but full of confidence in the saint, she resolved to open her heart to him. When she went to him, before she had time to say a word, the man of God said to her with a smile, “You are very wrong, my daughter, to believe that you are destined for eternal flames: Paradise belongs of you!” “I cannot believe it, Father,” she replied with a deep sigh.” “You do not believe it? That is folly on your part, you will see. Tell me, Scholastica, for whom did Jesus die?” “He died for sinners.” “And now tell me, are you a saint?” “Alas!” replied she weeping, “I am a great sinner:” “Therefore Jesus died for you, and most assuredly it was to open Heaven for you. It is thus clear that Heaven is yours. For, as to your sins, you detest them, I have no doubt.” The good Religious was touched by these words. Light entered her soul, the temptation vanished, and from that moment those sweet words, Paradise is yours, filled her with confidence and joy.

**Have mercy on me, dear Jesus, for I am weak; O Lord, heal me, who am unable to help myself. (The Jesus Psalter)**



## MY CATHOLIC FAITH

### Chapter 45. Meekness - Abstinence - Zeal - Brotherly Love

*As an example of true zeal we have the Apostle of the Indies, the Patron of Catholic Missions, St. Francis Xavier. Born of a noble family of Navarre, a descendant of kings, he was brought up for a career of earthly power and glory. But he met St. Ignatius, and decided to become a soldier for Christ. Inflamed with zeal, wishing only to reap rich harvests for God, he went through India, Malaya, and Japan planting the seed of the Faith, converting innumerable heathen to Christ. In Japan, so fruitful was his apostolate that a generation after him the Christian population still totalled 400,000 souls. He is Protector of the Society for the Propagation of the Faith.*



#### What is meekness?

Meekness is that **moral virtue which disposes us to control anger** when offended, and resentment when rebuked.

Meekness however must be distinguished from pusillanimity, or small-mindedness, which is weakness of spirit, and cowardliness.

1. Meekness is patience between man and man. It is related to the cardinal virtue of temperance, and is opposed to the sin of anger. The patient man keeps calm in the midst of the changes of life; he preserves his cheerfulness for the love of God.

The motive is important. If we are calm and patient only because we hope to be admired or because we thereby wish to avoid temporal trouble, by indifference, then we do not practice virtue. Virtue is the result of love for God, doing things for His sake, because it is His law or desire. "By your patience you will win your souls" (Luke 21:19).

2. We must endure with serenity all trials, not merely a part of them, in order to be truly patient.

For instance, some are patient with sickness, but keep lamenting their being a burden to others on its account. Some are patient with others, but have no patience with themselves: for example, they feel irritated if they fall back into old sins. Such persons are not truly patient and meek; they show traces of pride, believing themselves too good to relapse into old sins. "Through many tribulations we must enter into the kingdom of God" (Acts 16:21).

3. The patient and meek man shows no anger when wrong is done him. He is a peacemaker at heart. However, although we should forgive and forget wrongs for the sake of peace, we must not give in to sin just to avoid opposing others; this would be sinful. Let us keep the peace with all when there is no good reason to break it; this should be our policy.

Our Lord is the best example of meekness and patience. Did He use His almighty power to punish those who did Him evil? For hours He hung meekly on the cross, until He died. Every day God is patient with sinners, giving them time to change their ways.

4. The meek man is master of his own self; he has self-control, and will find it easy to control others. He has peace of mind, and will attain Heaven, the home of the meek of heart.

Let us gaze at Jesus Crucified; He is the supreme example of meekness, the Lamb of God: "And I was as meek lamb, that is carried to be a victim" (Jeremiah 11:19). Indeed, "Blessed are the meek, for they shall possess the earth" (Matthew 5:4)—the land of the hearts of their fellowmen. As St. Francis de Sales practically said, "One catches more flies with an ounce of honey than with tons of vinegar."



## LITURGY THIS MONTH

*The month of March is dedicated to Saint Joseph*

*We pray St. Joseph for:*

*Material well-being of the Family;*

*Protection of house and property;*

*The Fathers of families, their careers in particular;*

*The Virtue of Purity and the Grace of a Good Death.*



### **March 2<sup>nd</sup>: Ash Wednesday**

Fast and abstinence on the first day of Lent. Fast means one main meal and two small meals and abstinence means no meat. Offer this as penance for sin.

### **March 6<sup>th</sup>: 1<sup>st</sup> Sunday of Lent**

We prepare our salvation by prayer, penance and works of Charity. Ember days this week, Wednesday, Friday and Saturday.

### **March 13<sup>th</sup>: 2<sup>nd</sup> Sunday of Lent**

The contrast between the beauty of Our Lord at the Transfiguration and the humiliations He has to suffer during His Passion.

### **March 17<sup>th</sup>: St. Patrick**

The Patron Saint of Ireland brings to light the mystery of the Holy Trinity for us to know God better and, consequently, to love Him more.

### **March 19<sup>th</sup>: St. Joseph**

Our Saint watches and protects the Church and all the faithful.

### **March 20<sup>th</sup>: 3<sup>rd</sup> Sunday of Lent**

Our life is a constant fight between good and evil, fidelity to Jesus or falling in the snares and traps of the devil.

### **March 25<sup>th</sup>: Annunciation**

The Incarnation of the Son of God is the beginning of our Salvation, and it starts with our Mother Mary.

### **March 27<sup>th</sup>: 4<sup>th</sup> Sunday of Lent**

By His death, Jesus will give us His Body as the sacred food of our souls.

## The Apostle's Creed - 8



**The resurrection of the body, and life everlasting.  
Amen.**



The Crusader prays, receives Communion, makes sacrifices and shows good example for the intention that is given him each month by Reverend Father Davide Pagliarani, successor of Archbishop Marcel Lefebvre as Superior General of the Society of Saint Pius X



PRAYER

## March 2022 Intention: For young people to answer if God calls them

### Daily offering

*To be recited every morning when you wake up*

**O**

Jesus, through the Immaculate Heart of Mary,  
I offer Thee all my prayers, works, joys  
and sufferings of this day,

for all the intentions of Thy Sacred Heart,  
in union with the Holy Sacrifice of the Mass  
throughout the world, and in reparation for my sins.

I offer them particularly

**for young people to answer if God calls them**



COMMUNION



SACRIFICE



APOSTOLATE

## DECEMBER 2021 RESULTS

The Intention was so that the Child Jesus inspire many vocations

	Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
				Sac.	Spirit.					
GB	3	93	18	18	203	221	610	18	3	36
Ireland	11	317	53	51	485	720	1623	13	96	253

Remember that all the good works and prayers from your treasure sheets are given each month to Father Pagliarani and so that he may be able to offer them at his Mass on the first Saturday of every month.

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